Two Works of Grace.

By H. M. RIGGLE.

God has wrought all our works in us. Isa. 26:12.

Therefore we will declare his works with rejoicing. Ps. 107:22.



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CONTENTS.

Two Works of Grace.

JUSTIFICATION.

JUSTIFICATION.—Remission of sin, and absolution from guilt and punishment; or, and act of free grace by which God pardons the sinner, and accepts him as righteous, on account of the atonement of Christ.—Webster.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts 13:38, 39.

"Being justified freely by his grace through the redemption that is in Christ Jesus: . . .Therefore we conclude that a man is justified by faith without the deeds of the law."—Rom. 3:24, 28.

"Much more then, being now justified by his blood, we shall be saved from wrath through him."—Rom. 5:9.

Justification is a work of God wrought in the heart. It is not effected by growth, outward pruning, self-

culture, or good works which we may do; but by having the blood of Christ applied to the heart. It is received through repentance and faith. In it is comprehended three things—Conversion, Regeneration, Adoption. It is that work of grace which quickens the sinner into spiritual life, remits all his actual transgressions, brings him into divine favor, and gives him peace with God. "Being justified by faith, we have peace with God through our Lord Jesus Christ." —Rom. 5:1.

All condemnation is removed; and the soul is elevated from the low sensual plane of sin, to a plane of purity where it is surrounded by a heavenly atmosphere. Such a one has become a "new creation." "Old things [sinful passions and desires] are passed away; behold, all things are become new." A new life begins.

This change will be apparent to all. Former habits and practices cease. In fact, justification saves from all outward sin. "Whosoever is born of God doth not commit sin."—1 Jno. 3:9. Those who live to the Bible standard of justification "need no repentance." —Luke 15:7. "The way of the just is uprightness."—Isa. 26:7. "Such as are upright in their way, are his delight."—Prov. 11:20.

Justification saves from the "love of the world," such as worldly dress, worldly applause, worldly company, worldly pleasures and amusements. The last includes going to shows, fairs, socials, festivals, Fourth

of July picnics, baseball games, etc. 1 Jno. 2:15-17; Jas. 4:4. It saves from scolding, grumbling, fretting; from saying harsh, cutting words when pressed or in a hurry; from sending heated flings at another. Rom. 8:9. It saves men from driving close bargains. Matt. 7:12. It saves from telling obscene stories, from joking and jesting. Eph. 5:3, 4.

It saves from speaking evil of your neighbors, and of the faults and failings of the brethren and sisters in a way to injure them. It saves from seeing the faults of others quicker than their good qualities. Eph. 4:29-32. It saves from harboring jealousy and bitterness towards another; from getting jealous because your neighbor prospers more than you. Song of Solomon 8:6. It saves from stubbornness; from pouting and wanting to have your own way about things. It will help you to keep patient when reproved, contradicted, and misunderstood. Gal. 5:22, 23. It gives power over unclean habits and practices, and "lusts of the flesh."

The standard of Bible justification is a holy life: a life of growth, and a daily increasing of the fruits of the Spirit. "The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

But while all actual transgressions are forgiven, and the outward life is pure and holy; yet there remains in the heart an unrighteous nature, the "carnal mind." 1 Cor. 3:1-3. It is sin—sin in nature;

sin as a moral element, or bent to evil. It is sometimes styled the "inherited sin." It is said to be "sin that dwelleth in me." Rom. 7:17. Sin in "motion." Ver. 5. It lusts after things contrary to the Spirit. Gal. 5:17.

The following are some of its manifestations: inward stirrings of anger when things go wrong; harshness; an inward feeling of resentment when rebuked or reproved; a quick, touchy, sensitive spirit; inward feelings of pride when much used of God; an exalted feeling over your good appearance, natural abilities, good training, etc.; a secret fondness of being noticed; drawing attention to self in conversation; a headstrong disposition; a disposition to be discouraged when set aside or unnoticed; a love to be coaxed and humored; a man-fearing spirit; selfishness, etc. This causes an inward warfare between the "flesh" and the "spirit." It is the dual state of man's experience.

But be it remembered that God gives grace sufficient to enable his children to keep victory, and not give way by committing sin. Yet this inward trouble will often cast shadows of gloom and discouragement over the spiritual sky of the believer. The soul will soon yearn for deliverance, and hunger and thirst for more righteousness.

No sin can enter heaven; none but the pure in heart shall see God; and, "behold, *now* is the day of salvation." So in this world this evil nature must be removed. Man within himself can not remove it;

death will never remove it; hence it follows conclusively that it can be removed, or taken out of the heart, only by an act of God's free grace. What then is the grace that removes it?

SANCTIFICATION.

SANCTIFY.—1. To cleanse, purify, or make holy. 2. To cleanse from corruption; to purify from sin.

SANCTIFICATION. — The act of making holy.—Webster.

HOLY.—Whole, entire, or perfect, in a moral sense. Hence pure in heart, temper, and disposition; free from sin, and sinful affection.

HOLINESS.—The state of being holy.—Webster.

In these definitions, the following facts are clearly set forth: (1) That sanctification, holiness, and perfection are synonymous terms referring to the same experience. (2) That all who have attained to this grace or experience are fully delivered from inbred depravity. This is in perfect harmony with God's word. *Holiness* and *sanctification* are both derived from the word *hagiasmos*, in the Greek; hence, signify the same state.

Perfection as applied to redeemed souls, denotes the complete moral restoration of man from the effects of the fall. It is the state of being freed from sin. This *state* is entered by the *work* of sanctification. "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us."—Heb. 10:14, 15. Christ sanctifies the people with his own blood. Heb. 13:12. And the blood of Christ cleanseth us from all sin. 1

Jno. 1:7. In harmony with the foregoing, we will use these terms interchangeably.

SANCTIFICATION TAUGHT.

"They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. . . . Neither pray I for these [the disciples] alone, but for them also which shall believe on me through their word."—Jno. 17:16-20.

"For this is the will of God, even your sanctification."—1 Thess. 4:3.

"God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth."—2 Thess. 2:13.

"Worship the Lord in the beauty of holiness."—Ps. 29:2.

"Be ye holy; for I am holy."—1 Pet. 1:16.

"Follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12:14.

"For God hath not called us unto uncleanness, but unto holiness."—1 Thess. 4:7.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:48.

"Finally, brethren, . . . be perfect."—2 Cor. 13:11.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7:1.

"Go on unto perfection."—Heb. 6:1.

In these texts the following truths are clearly taught:

1. That it is the will of God for all believers to be sanctified.

2. That God calls all believers to sanctification.

3. That Jesus prayed the Father to sanctify all believers.

4. That all believers are positively commanded to attain to this experience.

5. That without this experience, no man shall see the Lord.

PROVISIONS FOR.

God is just and reasonable. He would not demand of us what we could not attain to. By examining the Word we find that perfect provisions have been made for the sanctification of God's people.

1. God himself. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—1 Thess. 5:23, 24. "Now the God of peace, . . . make you perfect."—Heb. 13:21. "It is God that girdeth me with strength, and maketh my way perfect."—Ps. 18:32. "The Lord will perfect that which concerneth me."—Ps. 138:8.

2. The Word. "Sanctify them through thy truth; thy word is truth." "That they also might be sanctified through the truth."—Jno. 17:17, 19. "All scripture is given . . . that the man of God may be perfect," etc.—2 Tim. 3:16, 17.

3. The Ministry. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the PERFECTING OF THE SAINTS."—Eph. 4:11, 12.

4. Faith. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."—Acts 26:18. "Looking unto Jesus the author and finisher of our faith."—Heb. 12:2.

5. The Holy Ghost. "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."—Rom. 15:16.

6. The Blood of Christ. "For by one offering he hath perfected forever them that are sanctified."—Heb. 10:14. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ."—Heb. 13:20, 21. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."—Heb. 13:12.

Surely man is without excuse, since such provision is made for his entire sanctification. Believer, is your

soul hungering and thirsting for a deeper experience; for more fullness of joy? If so, look at the provisions made to give you an experience that will satisfy every longing desire of your heart. Think of it! God the Father, the inspired Word, the living ministry, the Holy Spirit, Jesus Christ, his perfect sacrifice, and precious blood, all vouchsafe to you this wonderful experience. We further call the reader's attention to the fact that all the scriptures quoted above teach directly opposite to sanctification being received by a gradual growth.

EFFECTS OF.

The terms "sanctification" and "perfection" very often stagger people because they take too broad a view of them. Sanctification does not make us perfect Gods; but perfect people here on earth. Yet it does not make us so perfect that we can not err in judgment, or make a mistake. It does not place us where we are never tried or tempted, or can never backslide. No. Let no one get that idea. But we do affirm that it makes us perfectly free from sin—pure, "even as he is pure" (1 Jno. 3:3); "righteous, even as he is." Read Matt. 6:33; 2 Cor. 5:21; 1 Jno. 3:7. And, thank God, this experience can be retained and lived "all the days of our life," on condition that we obey God.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."—Heb. 13:12. "For if the blood of bulls, and

of goats, . . . sanctifieth to the purifying of the flesh: how much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God!"—Heb. 9:13, 14. "The blood of Jesus Christ his Son cleanseth us from all sin."—1 Jno. 1:7.

"Knowing this, that our old man [carnal nature] is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." —Rom. 6:6. "For he that is dead ["dead with Christ," ver. 8] is freed from sin."—Ver. 7. "For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Verses 10, 11. "Being then made free from sin, ye became servants of righteousness."—Ver. 18. "How shall we, that are dead to sin, live any longer therein?"—Ver. 2.

Could language more emphatically teach absolute freedom from sin? This experience restores the soul in the perfect image of God. All who attain to this "precious faith" partake of the "divine nature" (2 Pet. 1:1, 3, 4); namely, are "partakers of his holiness."—Heb. 12:10. "And be renewed in the spirit of your mind; and that ye put on the *new man*, which after God is created in righteousness and true holiness."—Eph. 4:23, 24. "Ye have put off the old man with his deeds; and have put on the new man,

which is renewed in knowledge after the image of him that created him."—Col. 3:9, 10.

Here we see that the image of God is "righteousness and true holiness." This image is restored in full salvation. We are "made the *righteousness of God in him* [Christ Jesus]."—2 Cor. 5:21. "But we all, with open face beholding as in a glass the glory of the Lord, are *changed into the same image from glory to glory*, even as by the Spirit of the Lord."—2 Cor. 3:18. First, we are raised from guilt and shame, into the glory of justification, and from that degree of glory we are changed into the fullness of his glory into the very image of the glory of the Lord. From "*glory to glory*." This is not received by a transition from earth to heaven, but "by the Spirit of the Lord." He is the sanctifier. Rom. 15:16.

Sanctification also effects a perfect unity among the people of God. "Sanctify them through thy truth: thy word is truth. . . . That they *all may be one;* as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."—Jno. 17:17, 21-23. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."—Heb. 2:11.

Carnality is the root of all sectism and division. 1

Some folks Hate Holiness More than the Devil Himself Why. Why

Cor. 3:1-3. Sanctification takes out this "root" (Read Heb. 12:15; Matt. 13:15.), and thus removes the cause. The result is, God's people flow together in a perfect unity. The fruits of this unity are: "one heart and one soul" (Acts 4:31-33); "one mind" (2 Cor. 13:11; 1 Pet. 3:8); "all speak the same thing" (1 Cor. 1:10); all have "one faith" (Eph. 4:5, 6); "one spirit" (1 Cor. 6:17); all "strive together" (Phil. 1:27), "rejoice together" (1 Cor. 12:26), and "see eye to eye" (Isa. 52:8). All belong to but "one" organized body, or church—the "church of God." Read Jno. 10:16; Rom. 12:4, 5; Eph. 4:4; Col. 1:24.

Weighed by these scriptures, sectarian holiness professors are found wanting, and will be wanting in the day of judgment. But in order to cover their "nakedness" these professors say, "We are one in spirit; one internally, but not one externally." Shame on such crookedness. They profess to be one in spirit, but confess that they outwardly bear the fruits of division. "By their fruits ye shall know them." Jesus prayed for a unity among his people that would be outwardly manifested, so "that the world might believe."

The secret of this unity is, "God above all, and through all, and in you all"; and "God is love." Eph. 4:6; 1 Jno. 4:8. "That their hearts might be comforted, being knit together in love."—Col. 2:2. "By this shall all men know that ye are my disciples, if ye have love one to another."—Jno. 13:35. "Who

shall separate us from the love of Christ?"—Rom. 8:35.

TIME OF RECEIVING.

There are different ideas extant in the world concerning the time of receiving this experience. Some say, at death; others, in death; and there are those who place it at the resurrection. This being an important point, we will carefully examine the Word upon it. Sanctification is a state of grace included in God's uttermost salvation, and the Word plainly tells us that the time to receive it is "*now.*" 2 Cor. 6:2. When Jesus prayed for the sanctification of all believers, he said, "I pray not that thou shouldest take them out of the world" [That was not the object.], "but that thou shouldest keep them from the evil."—Jno. 17:15. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. 5:23.

The coming of our Lord will be the *hour* of the general resurrection of all the dead. 1 Thess. 4:16, 17; Jno. 5:28, 29. This being true, the scripture quoted above positively refutes the theory that sanctification is received in the resurrection, or is only attainable at death. It clearly teaches that God bestows his sanctifying grace upon man here, and that it preserves him, body, soul, and spirit from all evil, even "*unto*" the coming of our Lord Jesus Christ. Of course, the retaining of this experience is conditional. On the part of

man perfect obedience is required. Again, we have already clearly proved that in sanctification man is perfectly delivered from all inbred depravity or sin, and is restored into the perfect image of God.

The question under consideration is, When is this attainable? Let the Word answer. "But *now* [not at death, in death, or at the resurrection] being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Rom. 6:22. "*Being* then made free from sin, ye became the servants of righteousness."—Ver. 18. "*Knowing this*, that our old man *is crucified* with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead ["dead with Christ," verses 8 and 10] *is freed from sin.*"—Verses 6, 7. "How shall we, that *are* dead to sin, live any longer therein?"—Ver. 2.

"Little children, let no man deceive you; he that doeth righteousness, is righteous, even as he [God] is righteous."—1 Jno. 3:7. Where? Ans.—"For the grace of God, that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness, and worldly lusts, we should live soberly, righteously and godly *in this present world.*"—Tit. 2:11, 12. "And every man that hath this hope in him, purifieth himself, even as he [God] is pure."—1 Jno. 3:3. Where? Ans.—"Herein is our love made perfect, that we may have boldness in the day of judgment; because *as he is, so are we in this world.*"—1 Jno. 4:17. "The oath

which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, *all the days of our life.*"—Luke 1:73-75.

We could multiply texts of scripture, but we deem these sufficient. We will notice that men in the past have attained to this experience, and lived it in this world. Paul writing to the Corinthian brethren addressed them thus: "Unto the church of God which is at Corinth, to them that *are sanctified* in Christ Jesus, called to be saints."—1 Cor. 1:2. "But ye are sanctified . . . by the Spirit of our God."—1 Cor. 6:11. While many of the Corinthian brethren were "yet carnal," some of them had gone on to the "second grace" and were sanctified.

Jude addressed his epistle to sanctified saints. "Jude, the servant of Jesus Christ, and brother of James, to them that *are sanctified by God the Father*, and preserved in Jesus Christ, and called."—Jude 1.

"Howbeit, we speak wisdom among them that are perfect."—1 Cor. 2:6. "But ye are a chosen generation, a royal priesthood, an *holy nation.*"—1 Pet. 2:9. "Wherefore, holy brethren, partakers of the heavenly calling."—Heb. 3:1. "I charge you by the Lord that this epistle be read unto *all the holy brethren.*"—1 Thess. 5:27.

Paul's testimony. "Let us, therefore, as many as be perfect, be thus minded."—Phil. 3:15. "How

shall we, that are dead to sin, live any longer therein?" —Rom. 6:2. "Ye are witnesses and God also, how holily, and justly, and unblamably, we behaved ourselves among you that believe."—1 Thess. 2:10. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. 2:20.

God is no respecter of persons. His salvation is for "all people." It is placed on record that men in the past were sanctified, and lived holy and unblamable lives in this present world; and, thank God, this experience is attainable, and can be lived and enjoyed to-day: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:39.

SANCTIFICATION FITS US FOR HEAVEN.

"Follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12:14. "*Peace be pursuing, and sanctification, without which no one shall see the Lord.*"—Revised, Rotherham's, and Interlinear Translations. "Blessed are the pure in heart; for they shall see God."—Matt. 5:8. "Mark the perfect man, and behold the upright; for the end of that man is peace."—Ps. 37:37. "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world."—1 Jno. 4:17. "So an entrance shall be ministered unto you abundantly, into the everlasting king-

dom of our Lord and Savior Jesus Christ."—2 Pet. 1:11.

Before closing this chapter, I believe it will be to the glory of God to answer a few questions that very often arise in the minds of those seeking light.

No. 1. Question.—Since infants have hereditary sin in their hearts (and no sin can enter heaven), how can such be saved who die in infancy?

No. 2. Question.—People who were justified, and lived to all the light they had, yet died without having light on sanctification—are they lost?

No. 3. Question.—Can people retain an experience of justification, and refuse or neglect to seek the experience of entire sanctification, when they have received proper light upon it?

Ans. to No. 1.—They are in a state of innocency, and are not accountable. Though possessed with an unrighteous nature, for this they are not responsible. It is hereditary. It came through the fall. The blood of Christ atones for this sin, and the child sweeps through to glory. "Behold the Lamb of God, which taketh away the sin of the world."—Jno. 1:29. All children who die in infancy are saved. Jesus said, "Of such is the kingdom of heaven."

Ans. to No. 2.—No. God holds man responsible only according to the light received. "For unto whomsoever much is given, of him shall be much required." No man with a clear experience of justification, is lost, should he die without having light and opportu-

nity to be wholly sanctified. Such have free admission through the atoning blood of Christ, which removes the sin, and the soul enters into the eternal joys of the Lord.

Ans. to No. 3.—No. "Walk while ye have the light, lest darkness come upon you."—"That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."—"This is the will of God even your sanctification." In the following chapters we shall prove by positive scripture that *sanctification* is a *work of grace* wrought in the heart subsequent to justification.

THE CREATION.

"And God said, Let us make man in our own image, after our likeness; . . . so God created man in his own image, in the image of God created he him; male and female created he them."—Gen. 1:26, 27. It was the divine plan of God before the creation of the world, to have a pure and holy people to serve him here upon the earth. We read that "he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love."—Epn. 1:4.

Man as he came from the hand of God, in the morning of creation, was pure and holy, in "God's own image and likeness." It was not the physical form that God created in his likeness (as blind Adventists and all "no-soulists" teach), but the moral nature of man. God is a spirit. God is holy. And the image in which he created man is clearly stated to be "righteousness and true holiness." Col. 3:9, 10; Eph. 4:23, 24. This image, man lost through the fall; but it is restored to us through the redemption of Christ. 2 Cor. 3:18. So man, in the morning of creation, was as pure and holy as his Maker. He walked and talked with God.

MAN'S FALL, AND THE RESULT. SIN IN TWO FORMS.

THE enjoyment of this blessed state could be retained only upon conditions. God laid down a law or commandment for man to obey. The penalty attached for breaking this law was death, and a forfeiting of that blessed state which he held and enjoyed. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."—Gen. 2:15-17.

But by listening to the subtle reasoning of the devil, man disobeyed and broke the commandment of God. And just as God had said; he died—not a literal death of the body, but a spiritual death. "The soul that sinneth, it shall die."—Ezek. 18:4, 20. The very moment a man sins, it separates him from God, and he dies (spiritually).

All who transgress the law of God are said to be "dead in trespasses and sins."—Eph. 2:1, 5. Thus man lost the divine image in which God had created him, and fell to the plane of sin. As a result of this, since that time, people are born in this world in *man's* likeness and image. See Gen. 5:3. That is, a de-

praved nature was inherited from our foreparents, which has passed upon the whole human family.

"The imagination of man's heart is evil from his youth."—Gen. 8:21.

"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."—Ps. 58:3.

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Ps. 51:5.

"Man that is born of a woman is of few days and full of trouble." "Who can bring a clean thing out of an unclean? not one."—Job 14:1, 4.

"And were *by nature* the children of wrath, even as others."—Eph. 2:3.

Now if a man is sinful from youth, birth, and even from conception, it is evident that he is born with the germ of sin in his heart. It is sin in "nature"—sin as a moral element, or bent to evil. If then humanity is sinful by birth, in whom could the degenerate nature have started, but in him through whom the human family fell?

Adam is the medium through whom all sin has entered the world. "Wherefore, as by one man [Adam] sin entered into the world."—Rom. 5:12. "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."—Ver. 14. "Through the offense of one many be dead."—Ver. 15. "The judgment was by one to condemnation."—Ver. 16. "By one man's disobedience many were made sinners."—Ver. 19.

Observe also that in 1 Cor. 3:1-3, Paul shows that carnality (the Adamic nature) remains in the heart after spiritual birth, which is positive proof that it is inherited; for justification removes all acquired sin. This inherited nature is styled in the scriptures, "besetting sin" (Heb. 12:1), "body of sin," the "old man" (Rom. 6:6), "flesh" (Gal. 5:17, 18; Rom. 8: 7-9), "carnal mind" (Rom. 8:7), "carnality" (1 Cor. 3:1-3), "works of the devil" (1 Jno. 3:8), "uncleanness" (Zech. 13:1).

Sins (in the plural) are those actual transgressions which men commit from the years of accountability on. David cried unto the Lord, "Blot out my transgressions." From the foregoing we clearly see that sin exists in the world in two forms: inherited sin, and actual transgressions.

THE ATONEMENT.

The atonement of Christ covers sin in both forms. Under the law men could not attain to perfection in the sense of being freed from all sin. Heb. 10:1, 2; Eccl. 7:20. A remembrance of sins was made once every year. Heb. 10:3, 4. The high priest took the blood of bulls and of goats and offered it for himself and for the errors of the people. Heb. 9:7, 12, 13. "The way into the holiest of all [entire sanctification] was not yet made manifest."—Heb. 8:9. They were only sanctified "to the purifying of the flesh."—Heb. 9:13. "These all, having obtained a good report through faith, received not the promise: God having provided some better things for us."—Heb. 11:39, 40. "For the law made nothing perfect, but the bringing in of a better hope [Christ] did."—Heb. 7:19.

A Savior was promised to the world, to deliver men from sin. Isa. 19:20. All people were commanded to look unto him and be saved. Isa. 45:22. He came. Luke 2:8, 14. He is "Christ the Lord," the "Son of God." "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—Rom. 8:3. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Heb. 9:26. He tasted death for every man. Heb. 2:9. By the shed-

ding of his own blood he "obtained eternal redemption for us."—Heb. 9:12; 1 Pet. 1:18, 19. Thus a fountain was opened to the house of David and to the inhabitants of Jerusalem for sin, actual transgression; and for uncleanness, inherited sin. Zech. 13:1.

THE ATONEMENT A "DOUBLE" REMEDY.

As SIN exists in two forms, so God has provided a double remedy in the atonement. "For your shame ye shall have *double*; and for confusion they shall rejoice in their portion: therefore in their land they shall *possess the double;* everlasting joy shall be unto them."—Isa. 61:7.

First. *The blood of Christ when applied to the sinner's heart, washes away all actual transgressions.*

"Christ died for our sins according to the scriptures."—1 Cor. 15:3. "He shall save his people from their sins."—Matt. 1:21. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; . . . Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:16, 18. "Unto him that loved us, and washed us from our sins in his own blood."—Rev. 1:5.

Second. *The blood of Christ when applied to the believer's heart, cleanses from all inbred sin, or carnality.*

"Jesus also, that he might sanctify the people with his own blood, suffered without the gate."—Heb. 13:12. "If we [young converts, 1 Jno. 2:12; Matt. 18:3] walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 Jno. 1:7. "Behold the Lamb of God, which taketh away the sin of the world."—Jno. 1:29.

Some who oppose this "double" remedy for sin, say that God does not do his work by halves; he does a complete work." To this we answer. (1) Justification is a work of grace wrought in the heart. When God justifies a sinner, he does a complete and thorough work. (2) Sanctification is a work of grace wrought in the heart; and when God sanctifies a believer, he does a thorough and complete work.

Under the heading of this chapter, we shall prove that two successive works of grace are clearly set forth in the New Testament, and also set forth in the Old Testament in prophecy, and in types and shadows.

FROM EGYPT TO CANAAN.

Israel's bondage in Egypt represents the slavery of sin. Their deliverance under Moses (who was a figure of Christ), their passage through the Red Sea, and song of praise, all foreshadowed the joy of pardon. Their sojourn in the wilderness typifies the life of a justified Christian. Crossing Jordan typifies the work of sanctification. The land of Canaan was a clear type of the glorious experience of holiness enjoyed by the people of God in this life. "For we which have believed do enter into rest." You see this is present. Believers *now* "do enter" by faith into the Canaan "rest."

The type was twofold. While crossing Jordan into Canaan was typical of the cleansing blood of Christ, by which we enter the holiest—perfect holiness—there was another beautiful type. The land was full of

Canaanites. These were born and bred there. The children of Israel were to make no compromise with them, but utterly destroy them. By exterminating all the Canaanites who were born and bred in that land, the children of Israel were to possess the land and have rest from all their enemies round about. Deut. 25:19. "My presence," said God, "shall go with thee, and I will give thee rest."—Ex. 33:14. Oh, how beautifully this typifies the fullness of redemption we have in Christ. The various bents to evil—anger, selfishness, love of praise, stubbornness, pride, jealousy, etc.—are born in us. These are inward enemies. These enemies within, "being enmity against the law of God," cause the justified believer much trouble. An inward warfare takes place. But thank God, Christ came to "destroy the works of the devil" out of us; namely, save us from these enemies. Luke 1:74, 75. This is accomplished in the glorious work of sanctification. Every inward enemy is destroyed, and we have "rest"; a rest that gives "quietness and assurance forever."

Some in their blindness think that Canaan typifies heaven; but this is not sound. There will be no battles to fight in heaven as there were in literal Canaan. By many scriptures we can prove that Canaan typifies the experience of perfect holiness.

We will briefly consider the Abrahamic covenant. It is found in Gen. 12:1-7; 13:14-17; 15:5, 18; 17:1-8; 22:15-18. Just lay down this little book and read

these references carefully. This was a wonderful covenant. It contained a number of promises, which, when properly divided, are as follows.

First. "I will make of thee a great nation," and "thy seed shall be, in number, as the dust of the earth, the sand which is upon the seashore, and as the stars of heaven." "Unto thy seed will I give the land of Canaan, for a possession, from the river of Egypt unto the great river, the river Euphrates."

Second. "Thou shalt be a father of many nations." "And in thy seed shall all the nations of the earth be blessed." "I will give unto thy seed, all the land of Canaan for an everlasting possession."

The first of these promises had respect to the literal descendants of Abraham; the promise of "a great nation" in his own family. While the second had respect to Messiah and his people, who are the spiritual seed of Abraham. These promises—the first for a nation, the second for all nations; the first for fleshly and temporal, the second for spiritual and eternal blessings; the first for a time, the second for all times, and eternity too—embrace within them the future and eternal destinies of mankind. They are the fountainheads of two streams of prophecies, and promises which meander through all ages, and at last disembogue themselves into the vast ocean of eternity. The destinction of Jew and Gentile is conceived in these promises. The Jew stands for Abraham's nation. The Gentile is a cosmopolite—a citizen

of any nation. The Jew on the one side, the Gentile on the other, are here first placed in contrast. Though severed for a long period of time by a special providence, both meet in the Messiah—are reconciled in one body by the cross—in whom there is neither Jew nor Greek, bond nor free, male nor female, but all one in Christ Jesus.

Two testaments sometimes called two covenants—"old and new," "first and second"—were founded upon these promises. The Sinaitic covenant (the law) was founded upon the first, while the new testament was founded upon the second. The promises upon which the new testament was established, the apostle Paul informs us are better promises than those upon which the old covenant was established. Heb. 8:6. In fact, beloved reader, the whole Jewish nation with all its peculiarities grew out of the first, while the whole Christian church grew out of the second. If you will carefully read the following scriptures, you will see that the first set of promises, which related to Abraham's literal seed through the flesh, all reached their fulfillment under the law. Deut. 1:7-11; Deut. 10:22; Heb. 11:12; Deut. 34:1-4; Josh. 1:2-6; Josh. 13th to the 20th chapters; Ps. 105:42-44; Neh. 9:23-25.

The second set of promises, which related to the Messiah and his people (which blessings, promised, were to be spiritual and eternal), never reached their fulfillment under the law. Paul, speaking of the host

of good men who lived under the law, says, "These all, having obtained a good report through faith, received not the promise."—Heb. 11:39. But he further says that God has provided "some better thing"—namely, the glorious fulfillment of these promises—"for us" who live in the gospel dispensation. Ver. 40. "Cometh this blessedness upon the circumcision only, or upon the uncircumcision also? . . . The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all (as it is written, I have made thee a father of many nations)."—Rom. 4:9-17. The foregoing is very clear. The multitudes out of all nations who have been and are being brought into the fold of Christ, by faith, under the blazing light of the gospel in this dispensation, are the spiritual seed of Abraham, to whom the promise was made. "Know ye therefore that they which are of faith, the same are the children of Abraham."—Gal. 3:7. "For ye are all the children of God by faith in Christ Jesus."—Ver. 26. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Ver. 29.

The reader will observe that, while the children of faith are the seed of Abraham who were to receive the promise, there is a "seed" through whom the promise was to be given; for, said God to Abraham, "In thy seed shall all the nations of the earth be blessed."—Gen. 22:18. Who is that seed? Answer—"He said not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16. "That the blessing of Abraham might *come on the Gentiles through Jesus Christ.*"—Gal. 3:14. Christ, then, is the seed through whom the blessing was to come. Now let us see who was promised. "And I will give unto thee, and to thy seed after thee . . . all the land of Canaan, for an everlasting possession." Hear the fulfillment of this promise: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written: Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; *that we might receive the promise of the Spirit through faith.*"—Gal. 3:13, 14. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:38, 39. Christ instructed his disciples to tarry at Jerusalem, and wait for the "*promise of the Father*," the "*baptism of the Holy Ghost and fire.*" Read Luke 24:49; Acts 1:4, 5. They obeyed and received the promise. See Acts 2:1-4, 32, 33.

He (the Holy Spirit) is the sanctifier. Rom. 15:16.

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an *inheritance* among all them which are sanctified."—Acts 20:32. "*Inheritance among them which are sanctified by faith* that is in me."—Acts 26:18. "To perform the mercy *promised to our fathers*, and to remember his holy covenant [See Gen. 17:7, 8.]; the *oath which he sware to our father Abraham*, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life."—Luke 1:72-75.

This is clear and conclusive. The experience of entire sanctification, or perfect holiness, is the spiritual land of Canaan "we which have believed do enter." The literal land of Canaan possessed by the Jews was but a type of this sweet Canaan of spiritual "rest," "which remains for the people of God." Let us briefly review the foregoing scriptures on the promise made to Abraham, and its fulfillment.

1. God made a promise to Abraham, that his seed should inherit all the land of Canaan for an everlasting possession.

2. The Jewish nation under the law never received the promise.

3. The blessing promised came through Christ.

4. Through spiritual birth men become children of God.

5. All the "children of God" (both Jews and Gen-

tiles) in this dispensation are the seed of Abraham. As such they are "*heirs*" to the "*inheritance*" promised.

6. This inheritance is clearly stated to be "*the baptism of the Holy Spirit*," "*sanctification*," or "*perfect holiness.*" These terms relate to the same experience.

7. This experience is not received by a transition from earth to heaven. It is received "*by faith*," and can be lived and enjoyed "all the days of our life."

The foregoing is absolute proof of two degrees of grace in Christ's salvation, each entered by faith.

THE JEWISH TABERNACLE.

This tabernacle was the place wherein the children of Israel, during their sojourn in the wilderness, performed their religious exercises, offered their sacrifices, and worshiped God. A description of it is given in the twenty-sixth and twenty-seventh chapters of Exodus; also in Heb. 9:1-7. It was divided into two apartments. The first was called the sanctuary, or holy place. The second was called the most holy place, or, "holy of holies." A veil, or curtain, of very rich cloth divided the holy place from the most holy place.

This tabernacle was a type, or "figure," of God's church, which is a "greater and more perfect tabernacle." Read Heb. 9:8-11; 1 Tim. 3:15. Its twofold service typifies two degrees of grace in Christ's salvation. Outside the door leading into the sanctuary, or holy place, was the brazen altar (Ex. 27:1-8), also the

laver. Ex. 30:17-21. This typifies the sinner, "dead in trespasses and sins," offering himself to God for pardon: also his quickening into life (Col. 2:13) by the "washing of regeneration," and induction by faith through Christ (Jno. 10:7, 9) into the grace of justification. Rom. 5:1.

Before entering through the second veil into the holy of holies, was the golden altar. Ex. 30:1-10. This clearly typifies a second offering or presenting of ourselves to God, before we reach the "fullness" of "eternal redemption." By closely comparing the following scriptures, you will observe that Christ is the sanctifying altar in the midst of the church. Heb. 13:10-12; Matt. 23:19; Matt. 5:23, 24; Isa. 56:5, 7; Ps. 46:4, 5; Matt. 18:20; 1 Jno. 1:7.

All who have attained to the experience of justification have yet the carnal nature in their hearts. So the command to them is, "Go on unto perfection," the "most holy place"; and, "This is the will of God, even your sanctification." But before entering this glorious experience, an offering of themselves must be made upon the golden altar, Christ Jesus.

Paul writing to the Roman brethren, who were already justified, says, "Yield yourselves unto God, as those that *are alive from the dead*, and your members as instruments of righteousness unto God."—Rom. 6:13. "PRESENT YOURSELVES TO GOD."—Revised. "Even so now yield your members servants to righteousness, unto holiness."—Rom. 6:19. "So

NOW PRESENT YOUR MEMBERS BOUND TO RIGHTEOUSNESS, FOR SANCTIFICATION."—Emphatic Diaglott. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12:2.

The persons here addressed are not sinners, but "*brethren*," those that "*are alive from the dead*"; namely, in a regenerated state. Such are commanded to present themselves a living sacrifice unto God "*for sanctification.*" This is not to be deferred until death, but actually takes place "*now.*" So *now* present yourselves.

This includes a perfect heart-consecration of ourselves to God; an inward crucifixion to self; a complete death to carnality, self-will, and reputation. It means an inward dissecting, and an entire searching out of our whole moral being, by the sword of the Spirit. Heb. 4:12, 13. We must take sides against self; must suffer this probing and searching out of idols to proceed until the whole realm of our moral being, the deepest point of our will is brought under the mirror of divine truth.

This reveals many hidden "creatures"; such as pride, selfishness, love of praise, anger, self-will, false humility, stubbornness, suspicion, self-importance, harshness, carnal fear, deceit, unbelief, jealousy, formality, lust. These belong to the mass of corruption called "carnality." "Every creature is manifest."

These inbred "enemies" now begin to plead for some life, but we must close our ears to their cries, and bring "our old man" to the cross to be "crucified," "mortified" and "destroyed." It is painful.

The "old man" dies hard. It is like taking "the right eye" or "right arm." No one but he who has passed through this deep heart-searching and self-crucifying process, can form any idea of the depths and perfection to which this consecration must extend, before the end of self is reached: but the "death" route is the only route to victory.

Many go through a consecration, and are instructed to "lay all on the altar," who have never seen their carnal hearts. They know nothing about real death to self and carnality. Probably, in giving themselves more fully to God they receive a blessing, but fail to reach the bottom, and get the real "baptism of the Holy Ghost and fire." Traits of carnality will be manifest in their lives, conversation, etc. Such have much trouble in their experience.

It pays to "dig deep." When the end of self is fully reached, faith mounts up to God, touches the atonement, and grasps the promise of sanctification; God sends the holy fire (Mark 9:49), which consumes the dross (Mal. 3:2, 3; Isa. 1:25); and the altar, Christ—his blood—sanctifies the gift. Matt. 23:19. In that moment the "body of sin" is destroyed, and we "with open face [with the veil parted], beholding as in a glass the glory of the Lord, are changed into

the same image, from glory to glory [from the "glory" of the holy place, justification, into the "more excellent glory" of the most holy place, sanctification] even as by the Spirit of the Lord."—2 Cor. 3:18.

This is the experience that Paul referred to when he said, "For ye are dead, and your life is hid with Christ in God."—Col. 3:3. "Having therefore, brethren, boldness to enter into the *holiest* by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh: and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." —Heb. 10:20-22.

Here, "brethren," who "have their hearts sprinkled from an evil conscience" (that is, have the condemna tion of sin removed by the new birth) are exhorted to boldly enter into the "holiest [entire sanctification] by the blood of Jesus." Could language more clearly teach a second work of grace?

Titus 3:5, 6. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Savior."

This is clear. Salvation to the uttermost is obtained, not by works of righteousness which we may do, but by having *works* of grace "*wrought in us*" by

God himself. These works are clearly set forth to be (1) "the washing of regeneration"; (2) "a renewing of the Holy Ghost which is poured out on us." This is positive proof.

Jno. 1:16. "And of his fullness have all we received, and grace for grace."

Christ promised the church a fullness of joy (Jno. 15:11; Jno. 16:23, 24; Jno. 17:13), and the text quoted above proves that the fullness is a second enduement of grace. The preposition *for* has the force of either *because of* or *in order to.* The former application teaches a crowning grace, a fullness of joy, received because of a former experience in grace. The latter teaches a degree of grace preceding the fullness—"*grace for grace.*" "GRACE UPON GRACE." —Wesley, and Interlinear Trans. This last rendering makes the proof of two successive degrees of grace still more positive—a fullness of grace bestowed upon a previously received measure of grace. Amen.

2 Cor. 7:1. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The Corinthian brethren were already in Christ (1 Cor. 1:30); hence, were justified: but the majority of them were not yet wholly sanctified. They had carnality. 1 Cor. 3:1-3. In the foregoing text the apostle pictures to them their true condition, and exhorts them on to perfect holiness. The persons here addressed are not sinners, but "dearly beloved" chil-

dren of God who possess holiness, but have not reached the plane of perfected holiness. The "filthiness of the flesh and spirit" refers to depravity, and from this these brethren need a cleansing. This is clear proof of a second cleansing.

Rom. 5:1-5. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom ["through whom"—Sawyer] also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. . . . Because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us." What could be plainer?

First. Justification.

Second. Another state of grace beyond, which is the standing or establishing grace—perfect holiness. 1 Thess. 3:13. Each of these graces is entered by faith. In the second grace the Holy Ghost is given as an abiding comforter. To identify "*this grace*" with that of the first verse, would make justification to be attained by two distinct grasps of faith. So you see that *this grace wherein we stand* is beyond justification. "Being justified by faith, . . . also access by faith into this grace." In this second grace, all carnality is cleansed out, and the love of God is "shed abroad in the heart." This is the experience of perfect love, spoken of in 1 Jno. 4:17, 18. It is defined in the thirteenth chapter of 1 Corinthians.

***LOVE* "*suffereth long and is kind.*"**

Is not rash, but "patient with all men," even hypocrites, and persecutors, remembering that they have immortal souls. Will not turn away your worst opposers with short, gruff answers to their repeated questions, but will sit down and in meekness instruct them, and manifest real sweetness and patience toward them when they oppose themselves and sharply contradict you. Through it all you will hope and pray "that God peradventure will grant them repentance to the acknowledging of the truth." It is patient with those who are slow to comprehend the truth. Suffers the weaknesses of the children of God.

Some can suffer long but are not always kind. This love will inspire you with the most amiable sweetness and the most fervent and tender affection toward the one that knowingly injures you, and amid it all, you will feel and manifest a mild, tender, long-suffering spirit in your looks, actions, and tone of voice toward that individual. Do you always do this? Do you receive reproof, reproach, yea, contradictions and misrepresentations without a feeling of resentment? Remember, "charity suffereth long and is kind."

LOVE "envieth not."

Is not jealous because your neighbor prospers better than you. Do you ever have "a jealous feeling when another becomes noticed and appreciated more than you?" This charity will keep you from having unpleasant sensations when your inferiors prosper and have greater success than you.

LOVE "vaunteth not itself."

Does not brag and refer to your good training, natural abilities, prosperity, etc. Do you ever in conversation refer to your most successful meetings, in order to leave the impression that you have been much used of God? thus drawing attention to self. Do you try to leave a better impression of yourself than is really true? This love will enable you to rejoice when entirely set aside and unnoticed, and when others are receiving much honor.

LOVE "*is not puffed up.*"

Does not have an exalted opinion of one's self. When making great spiritual advancement, and being much used of God, you will "esteem others better than yourself," and feel yourself "less than the least" of God's children. Do you always do this? Do you ever have an inward good feeling when applauded, when you overhear some one praise you? Do you enjoy praise more than abasement? Do you love to have others notice you? In your writing, conversation, prayer, testimony, exhortation, preaching, etc., *do you seek the glory and "honor that cometh from God* ONLY"? Think this over carefully and prayerfully.

LOVE "*does not behave itself unseemly.*"

Does not cause people to fall prostrate, and lie stiff "under the power" (so-called), wallow in the dirt, roll over the floor, kick over benches, scream and shout until hoarse, stop in the middle of a sermon and leap over the pulpit and then run around through the house several times, screaming and making all

manner of noise, men hugging women, promiscuous kissing, and many like performances and actions common among a deluded class of people to-day, who mistake these strange manifestations for Holy Ghost power. Imagine Jesus, our example, going through some of these performances! True, God's people shout and praise God, but it is always graceful and with decency and in order. 1 Cor. 14:40.

LOVE "seeketh not her own."

Is not selfish, but is interested in the welfare of others. Will often help others at the expense of our own welfare, even though it may not be appreciated. When traveling in the ministry with some one who does no more work than you, but receives five or ten dollars at a place and you receive nothing, do you ever feel hurt? Do you love to see another receive money just as much as if it were yourself?

LOVE "is not provoked to anger."—Emphatic.

Does not get all nervous and angry when things go wrong. When the children upset the table and break the dishes, you will not get cross, and begin to scold, compla n, etc. No. There will not be an inward stir of anger. How is it with you under similar circumstances? "When under a pressure or in a hurry, do you ever feel anger stir at the ignorance, slowness, or stubbornness of others? Are you touchy and sensitive? Do you feel a distant, independent feeling at times towards those who ignore and set aside your ideas, plans, and convictions, when you know you are right?"

LOVE "thinketh no evil."

Does not have "uncharitable suspicions." Will not take up a reproach against your brother, and lay judgment upon him before you hear both sides, and get a full understanding. Do you ever find yourself surmising or mistrusting that something is wrong with your brethren or sisters, when you do not positively know it to be so?

LOVE "rejoiceth not in iniquity, but rejoiceth in truth."

Loves to obey every command of God. Will not shrink when the judgments of God run down like rain. Will not refuse to obey one single command.

LOVE "beareth all things, believeth all things, hopeth all things, ENDURETH ALL THINGS."

My brother, have you this love? All else will fail; but this love "never faileth."

Rom. 1:16, 17. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: . . . For therein is the righteousness of God revealed *from faith to faith.*" From the first plane of faith to the fullness —"the like precious faith," "the most holy faith."

Eph. 2:1-6. "And you hath he quickened, who were dead in trespasses and sins."—Ver. 1. "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Verses 5, 6. First. Sinners are *quickened* into spiritual life—regenerated.

Second. These new-born babes are afterwards raised up in heavenly places in Christ Jesus. That is, by an act of God's grace they are elevated to the plane of heaven—perfect holiness. They sit in glory, yea, are filled with his "eternal glory."—2 Cor. 3:18. "Let the saints be joyful in glory."—Ps. 149:5. All who have received the second grace, which is accompanied with the eternal glory of God, are sitting in "heavenly places." Hallelujah!

In the foregoing we see a twofold resurrection. This twofoldness is clearly brought out in other texts. Twofold death and twofold life. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. 6:3-6. In this we have two baptisms. The first inducts us into Christ. It is spiritual. "For by one Spirit are we all baptized into one body." This clearly applies to the new birth. In the second we are immersed by Jesus Christ *in the Holy Ghost*, which is the literal rendering of Matt. 3:11. This is the baptism of the Holy Ghost. It will be well to observe that

both of these baptisms are "*into death.*" So there must be a death when we are inducted into Christ, and also a death when we are immersed in the Holy Ghost. The result is "our old man is crucified" and the "body of sin destroyed."

The body of sin refers exclusively to inbred depravity. A body is composed of different members. So with the body of sin. Pride, anger, selfishness, deceit, carnal fear, etc., all make up this body of death within us. The "old man" signifies both the life and nature of sin. In justification the life and "deeds" of the old man are put off, while in sanctification the nature or inbeing of sin is destroyed. In justification the life of the new man—Christ Jesus—is put on, while in sanctification we partake of his "divine nature"; i. e., are "partakers of his holiness." We are then in the fullest sense "a new creature" in Christ Jesus. "Old things are passed away; behold, all things are become new." "We are his workmanship, created in Christ Jesus unto good works."—Eph. 2:10. In justification we die out to our pet sins, and, in fact, to all our sins; to the world, our best friends, what the people think of us, our good name and reputation, etc. In sanctification we suffer the inward destruction and death of all the creatures of our depraved nature—our inward "enemies" that were born and bred in us.

In connection with this point we will consider twofold life. The fall of man brought death upon the

whole human family; yea, plunged it right into death. "By *one man* sin entered into the world, and death by sin."—Rom. 5:12. Not only did death come as a result of willful sin, but the very elements of death were inherited from our foreparents; were implanted in men's hearts. The Word clearly teaches that death reigned over the entire race from Adam to Christ. But we hear Jesus make this glorious announcement to the world: "I am come that they might have life, and that they might have it more abundantly."—Jno. 10:10. Here we have *life* and *more abundant life.* In regeneration we are quickened into spiritual life, are raised to life from the dead. But while this is true, the elements of death are yet in our hearts. These are removed in sanctification, and we then receive the more abundant life.

Acts 19:2. "Have ye received the Holy Ghost *since* ye believed?" This text positively proves that the reception of the Holy Ghost is after men have become believers, and are born of God.

Eph. 1:13. "In whom, also, *after that ye believed*, ye were sealed with the Holy Spirit of promise."

1st. They *believed.* Now at the time they believed, what effect was produced? Let the Word answer. "With the heart man believeth unto righteousness." —Rom. 10:10. "Whosoever believeth that Jesus is the Christ is born of God."—1 Jno. 1:5. "He that believeth on the Son of God, hath the witness in himself."—1 Jno. 5:10. "All that believe are justified." —Acts 13:39.

2d. After—not at the time they believed, but *after*—they believed they were sealed with the Holy Spirit of promise. He is the sanctifier. Rom. 15:16. In the name of Jesus we ask, What could be plainer? First, they "believed," were "born of God," "were justified." *Afterward* they were sealed with the Holy Spirit—were sanctified.

2 Tim. 3:16, 17. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Here we see that the experience of *perfection* is received after we become a "*man of God.*" Hence it is a second work of grace.

Eph. 4:11-13. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, . . . till we all come . . . unto a perfect man, unto the measure of the stature of the fullness of Christ."

When sinners come to God, and meet the Bible conditions in repentance, he pardons them, and adopts them into his family. Thus they become saints. These *saints* he afterwards perfects, and to this end he has given the ministry. It is his will that every one of his saints attain to the experience of a *perfect man*, even to the measure of the stature of the fullness of Christ.

Acts 26:17, 18. "Delivering thee from the people, and from the Gentiles, unto whom I now send thee,

to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified *by faith* that is in me." Who, but those who are blinded by the "god of this world," can fail to see two degrees of grace in this text? Through the light of the gospel, people were to receive (1) the forgiveness of sins, (2) an inheritance among them that are sanctified.

Acts 20:32. "And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Here the sanctified are said to possess an inheritance. The persons addressed being "*brethren*" have access to the same. It was not a development of the grace already possessed by them, but something that God was to *give* them through "the word of his grace." It was therefore a gospel privilege, a Bible state of grace.

Jno. 15:1-11. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit *he purgeth* it, that it may bring forth more fruit. . . . Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches: . . . If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them in the fire,

and they are burned. . . . Herein is my Father glorified, that ye bear much fruit; . . . These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

Here again the two works are clearly set forth.

First. We are branches in Christ the "true vine." Verses 1, 5. We become so by being taken out of the "wild olive-tree"—Satan's kingdom—and grafted into the "tame olive-tree"—Christ Jesus. Rom. 11:24; Col. 1:13. "There is therefore now no condemnation to them which are in Christ Jesus."—Rom. 8:1. All such must abide in Christ or be cast into hell fire. Ver. 6. The conditions of abiding in Christ are: (1) Live without committing sin. 1 Jno. 3:6. (2) Bear the fruit of the Spirit. Ver. 2; Gal. 5:22, 23. It can not be denied that this induction into Christ is a work of God.

It will be well to observe right here that Paul clearly shows in Rom. 11:24 that this grafting into Christ is "contrary to nature." When a scion is ingrafted, it always contains the sap and nature of its native tree. For example, take a scion out of a sour-apple tree and graft it into a sweet-apple tree. While it now partakes of the life and sap of the sweet tree, it still contains the sour nature. According to nature it will bear sour apples after its nature, although the sweet life flows through it. Never will it bear sweet fruit. But with us, it is contrary to nature. While we yet retain the sour nature after our induction into Christ,

the sweet life enables us to bring forth sweet fruit; "for the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "A good tree can not bring forth evil fruit."

Second. Such as abide in Christ, and bear fruit, the Father *purges*, that they may bear more fruit. *Purgeth* in this text is taken from the Greek *kathairo*, and is defined in Young's Analytical Concordance, "*to cleanse.*" "He cleanseth it."—Interlinear Translation. "The blood of Jesus Christ his Son cleanseth us from all sin."—1 Jno. 1:7. It may be well to observe that *kathairo* occurs in the Greek Testament just two times —in this text and in Heb. 10:2, which reads as follows: "Because that the worshipers once *purged* should have had no more conscience of sins." "Having once for all been purified."—Rotherham. "Having been once cleansed."—Emphatic Diaglott. The verb form of this word, which is *katharizo*, occurs in the Greek Testament nineteen times, and is translated "cleanse" in the following texts: Matt. 8:3; 10:8; 11:5; 23:26; Mark 1:42; Luke 4:27; 7:22; 17:14, 17; Acts 10:15; 11:9; 2 Cor. 7:1; Eph. 5:26; Jas. 4:8; 1 Jno. 1:7, 9. It is translated "make clean" in the following: Matt. 8:2; 23:25; Mark 1:40; Luke 5:12; 11:39. The noun form of this word, which is *katharismos*, occurs in the Greek Testament five times, and is translated by the words "cleansing" (Mark 1:44; Luke 5:14), "purifying" (Jno. 2:6; 3:25), purifica-

tion" (Luke 2:22). Its adjective form, *katharos*, occurs twenty-four times in the Greek Testament, and is translated by the words "clean" (Matt. 23:26; 27:59; Luke 11:41; Jno. 13:10, 11; 15:3; Acts 18:6; Rev. 19:8, 14), "clear" (Rev. 21:18), "pure" (Matt. 5:8; Acts 20:26; Rom. 14:20; 1 Tim. 1:5; 3:9; 2 Tim. 1:3; 2:22; Tit. 1:15; Heb. 10:22; Jas. 1:27; 1 Pet. 1:22; Rev. 15:6; 21:18; 21:21; 22:1). These facts prove that the word nowhere signifies an outward pruning. The dead branches that bring forth no fruit receive the pruning; namely, "he [the Father, the husbandman] taketh them away" by cutting them off from the vine. But the fruit-bearing branches are *purged* that they may bring forth more fruit. Therefore *purgeth* here denotes a moral cleansing. Could language more emphatically teach a second work of grace?

When a scion is ingrafted, it always contains the sap and nature of its native tree: with this is mingled the sap and life of the new root. Now, before that graft could be purely and exclusively of the tree on which it stands, it must undergo a purgation from all the elements of the original root. So also we bring with us the Adamic nature. New-born babes in Christ have this carnal nature in their hearts. 1 Cor. 3:1-3. But after they bear fruit in a justified experience, the Father purges out this carnal nature with the blood of Jesus.

It is not an outward pruning or self-culture, as

many suppose; but an inward cleansing from inherited sin. It is not effected by growth, but by an application of the blood of Jesus. "Contrary to nature," young converts bear the unmixed "fruit of the Spirit," and the Father purges them that they may bring forth more (of the same kind of) fruit, and "that their joy may be full."

EXAMPLES OF TWO WORKS.

SOME may ask, "Was any one ever saved by two works of grace?" In this chapter we shall give some clear examples of those who have been thus saved.

THE APOSTLES.

Some hold and teach that they were not converted until Pentecost; and there are still others who teach that they were both justified and sanctified before that time. These are some of the positions men are driven to when they oppose two works of grace. Now, "to the law and to the testimony." Were the disciples regenerated, or fully converted, before Pentecost? The Word clearly answers in the affirmative.

1st. Christ, in his personal ministry, possessed justifying power and forgave sins. In Luke 7:37-50 we have an account of a woman who "was a sinner." She came to Jesus weeping; "and he said unto her, Thy sins are forgiven." "Thy faith hath saved thee: go in peace." He told the Pharisee at whose house he was dining, "Her sins which are many, are forgiven." "And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also?"

Again, Matt. 9:2-6—"Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee." Jesus spoke these words, that they might "know that the Son of man hath power on earth to forgive sins."

Now, if Christ pardoned others, it follows conclusively that his disciples, who forsook all and followed him, were pardoned. His invitation was to "all ye that labor and are heavy laden"; with the promise, "I will give you rest." The disciples had received this rest. When Jesus asked them whether they also would forsake him, "Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life."

2d. They "believed on him." "And his disciples believed on him."—Jno. 2:11. "And we believe and are sure that thou art that Christ, the Son of the living God."—Jno. 6:69.

(1). What are the promises to men if they believe? "He that believeth . . . shall be saved."—Mark 16:16. "Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31. "Whosoever believeth in him shall receive remission of sins."—Acts 10:43.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—Jno. 3:16.

(2). What effect is produced when men believe? "Whosoever believeth that Jesus is the Christ, is born of God."—1 Jno. 5:1. "He that believeth on the Son of God, hath the witness in himself."—1 Jno. 5:10. "All that believe are justified."—Acts 13:39. "He that believeth on the Son, hath everlasting life."—Jno. 3:36. "As many as received him, to them gave he power to become the sons of God, even to them

that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—Jno. 1:12, 13.

"In the mouth of two or three witnesses shall every word be established." The disciples were "born of God," had their "sins remitted," were "justified," had the "witness" of the Spirit, were the "sons of God"—all before Pentecost. So says the Word. "Let God be true, and every man a liar."

3d. They were regenerated. "And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration," etc.—Matt. 19:28.

REGENERATION.—New birth by the grace of God; that change by which the will and natural enmity of man to God and his law are subdued, and a principle of supreme love to God and his law, or holy affections, is implanted in the heart.—Webster.

4th. Their names were in heaven. "Rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven."—Luke 10:20. The fact that their names were written in the book of life in heaven, is positive proof that their sins were forgiven, and that they were living without sin; for God hath said, "Whosoever hath sinned against me, him will I blot out of my book."—Ex. 32:33.

5th. They had the Spirit of God. "When they deliver you up, take no thought how or what ye shall speak: . . . for it is not ye that speak, but the Spirit

of your Father, which speaketh in you."—Matt. 10:20. Possessing the divine Spirit, and God being their Father, is positive evidence that they were born of God.

6th. Christ ordained them, and sent them forth to preach the gospel. He gave them the following commission and authority: "Heal the sick, cleanse the lepers, raise the dead, cast out devils." Strange that these were sinners! but nay; they were "*sheep in the midst of wolves.*"—Matt. 10:1-6.

7th. They received his word. "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me: and *they have kept thy word.*"—Jno. 17:6. "For I have given unto them the words which thou gavest me; and they have received them."—Ver. 8. "Receive with meekness the ingrafted word, which is able to save your souls."—Jas. 1:21.

8th. They were not of the world. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world."—Jno. 17:14. "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and *none of them is lost.*"—Ver. 12.

9th. They were in Christ. "Abide in me and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches."—Jno. 15:4, 5.

1. How do men get into Christ?

(1) They are created in Christ Jesus. Eph. 2:8-10.

(2) They are reconciled in Christ. Eph. 2:14-16.

(3) They are baptized by the Spirit into Christ. 1 Cor. 12:12, 13.

(4) They are grafted into Christ. Rom. 11:24.

2. What is their experience?

(1) They are new creatures.

(2) They have no condemnation. Rom. 8:1.

(3) They live without committing sin. 1 Jno. 3:6.

We have given sufficient proof to convince any reasonable mind that the disciples were fully converted before Pentecost. But what do false teachers bring forth against this extensive line of truth?

10th. An objection considered. Christ's remark to Peter—"When thou art converted" (Luke 22:32)—is set up as proof that the conversion of the disciples was yet future. Let us briefly consider this text and its connection. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."

We have the following facts set forth:

(1) That Peter did not belong to Satan, from the

fact that Satan desired to have him, that he might sift him as wheat. Satan would not desire to sift his own.

(2) Peter had faith; for Jesus prayed that his faith might not fail when assaulted by the enemy. (In fact, Peter's faith did not fail, but his courage.)

(3) Peter understood that Jesus meant that at some future time Satan would overcome him and turn him away from Christ: and because of his close attachment to Jesus, and trusting in his own strength, he was surprised, and said, "I am ready to go with thee both into prison, and to death."

(4) Jesus told him that he would fall by denying him; but said, "When thou art converted, strengthen thy brethren." "*When once thou hast turned again, stablish thy brethren.*"—Revised Version. "*When thou hast recovered thyself, confirm thy brethren.*"—Campbell. "*When you recover yourself, confirm your brothers.*"—Sawyer.

This clearly proves that Peter's conversion here referred to, was his restoration after he fell. We read that after he denied Christ he remembered these words and "went out and wept bitterly." After his resurrection, Jesus put Peter to a test as follows: "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." This was repeated thrice. It proves that Peter was restored to the favor of God. It is therefore an indisputable fact that the disciples were fully justified before Pentecost,

and even before the crucifixion. It is also a fact that Christ directed their minds fcrward to another great moral change, even sanctification, as follows:

11th. Entire sanctification to be experienced in the future. Carnality was manifested in their lives by ambition (Mark 9:33, 34), by resentment (Luke 9:51-56), and by fear (Luke 8:23-25; Matt. 26:56; 1 Jno. 4:18). Jesus prayed thus for them: "Sanctify them through thy truth; thy word is truth." "And for their sakes I sanctify myself, that they also might be sanctified through the truth."—Jno. 17:17, 19. Here we see that their sanctification was yet future.

Some may ask, In what sense did Christ sanctify himself? By his suffering, shedding of blood, and death, a legal sanctification, he became invested with power and authority to fully save mankind. He was made perfect as our Savior. Read Heb. 2:10; Heb. 5:8, 9.

Christ promised his disciples "another Comforter" —the personal indwelling of the Holy Spirit—"whom the world can not receive"; who was to "teach them all things," and "guide them into all truth." Jno. 14: 15-17, 26; 15:26; 16:13, 14. He also promised a "fullness of joy," to be received and experienced in the future. Jno. 15:11; 16:24; 17:13. This all related to their entire sanctification. Before his ascension, he told them to return to Jerusalem and there tarry until they should receive the "baptism of the Holy Ghost," and "be endued with power from on

high." Read Luke 24:49 and Acts 1:4, 5, 8. It having been prayed for, promised, and commanded by the Lord, we shall now prove that

(*12th*) *the disciples received a second experience of saving grace.* In obedience to the command of Jesus, "they worshiped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God."—Luke 24:52, 53. Surely this was not a meeting of the unconverted.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And *suddenly* there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And *they were all filled with the Holy Ghost*, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2:1-4. "*Being sanctified by the Holy Ghost.*"—Rom. 15:16. "He hath perfected forever them that are sanctified; whereof the Holy Ghost also is a witness to us."—Heb. 10:14, 15. Here we see that the disciples were sanctified and made perfect subsequent to their regeneration. This experience was not received by a gradual growth, but "*suddenly.*"

By closely comparing their lives after Pentecost, with that recorded before, it will be apparent to all that a great moral change was wrought in them at that time. Instead of envying one another, and desiring to be greatest, as before, they now submitted to each other and were of "one heart and of one soul." In-

stead of the man-fearing spirit which so often troubled them, they now "spake the word of God with boldness," fearing not the face of man.

Some teach that this experience was for the apostles alone; but we read that God hath "put no difference between us and them."—Acts 15:9. And again, "The promise [of the Holy Ghost] is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:38, 39.

THE SAMARITANS.

THEIR CONVERSION. "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city. . . . When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."—Acts 8:5-8, 12. Surely no one will deny that a great revival took place, which resulted in many souls being converted to God.

1. They "*received the word of God.*"—Ver. 14. "Receive with meekness the ingrafted word, which is able to save your souls."—Jas. 1:21. "The law of the Lord is perfect, converting the soul."—Ps. 19:7.

2. They "*gave heed*" to the things which Philip spoke.

3. "*They believed.*" "Whosoever believeth that Jesus is the Christ is born of God."—1 Jno. 5:1. "All that believe are justified."—Acts 13:39.

4. As a result of their conversion, there was "*great joy*" in that city.

5. These *converts* "were baptized, both men and women."

THEIR SANCTIFICATION. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost. . . . Then laid they their hands on them, and they received the Holy Ghost."—Acts 8:14-17. "Being sanctified by the Holy Ghost."—Rom. 15:16. "He hath perfected forever them that are sanctified; whereof the Holy Ghost also is a witness to us."—Heb. 10: 14, 15.

THE EPHESIANS. ACTS 19:1-6.

WERE JUSTIFIED. "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed?"—Verses 1, 2.

1. They were "*disciples.*" Let us see what it implies to be a disciple. "Whosoever doth not bear his cross, and come after me, can not be my disciple." "So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple."—

Luke 14:27, 33. "If ye continue in my word, then are ye my disciples indeed."—Jno. 8:31. "By this shall all men know that ye are my disciples, if ye have love one for another."—Jno. 13:35. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—Jno. 15:8.

2. They "*believed.*" Hence they were born of God (Jno. 5:1)—were justified (Acts 13:39). Having proved that these Ephesians were clearly justified when Paul came to them, we shall now prove that they were wholly sanctified after his coming.

THEIR SANCTIFICATION. After Paul gave them proper instruction, and baptized them in the name of the Lord Jesus, he "laid his hands upon them, [and] the Holy Ghost came on them; and they spake with tongues, and prophesied."—Ver. 6. About eight years later, Paul wrote a letter to these brethren, in which he testifies as follows: "*After* that ye heard the word of truth, the gospel of your salvation; in whom also, *after that ye believed*, ye were sealed with that Holy Spirit of promise."—Eph. 1:13.

CORNELIUS THE CENTURION. ACTS, 10TH CHAPTER.

WAS JUSTIFIED, before Peter came to him.

1. He was "a devout man."—Ver. 2. "A pious man."—Sawyer.

DEVOUT.—Yielding a solemn and reverential attention to God in religious exercises, particularly in prayer; pious; devoted to religion; righteous.—Webster. Religious awe and piety: to worship, to

adore God.—Robison's Lexicon. It is said that there is no word in the English language that ascribes a more full and intense religious character, than the word *devout*.

2. He "feared God with all his house."—Ver. 2. "The fear of the Lord is to hate evil."—Prov. 8:13. "By the fear of the Lord, men depart from evil."—Prov. 16:6. "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts. 10:34, 35. "It shall be well with them that fear God, which fear before him."—Eccl. 8:12. "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. . . . Behold, that thus shall the man be blessed that feareth the Lord."—Ps. 128:1-4. "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34:7. "O fear the Lord, ye his saints."—Ps. 34:9.

What a beautiful wreath of heavenly truth! The man who reads these scriptures, and says that Cornelius and his household were in an unconverted state when Peter came to them, simply presumes to make God a liar, and exposes his utter blindness.

3. He was "a just man."—Ver. 22. "A man, righteous."—Young. "The way of the just is uprightness."—Isa. 26:7. "Such as are upright in their way are his delight."—Prov. 11:20. "He blesseth the

habitation of the just."—Prov. 3:33. "Just persons . . . need no repentance."—Luke 15:7. "The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

4. His prayer was heard. It is said that Cornelius "gave much alms to the people, and prayed to God alway."—Ver. 2. Surely his life was an example, even to many who profess holiness to-day. He "*prayed to God alway.*" Neither were his prayers dry and lifeless; for the angel said to him, "Thy prayers and thine alms are come up for a memorial before God."—Ver. 4. "Thy prayer is heard, and thine alms are had in remembrance in the sight of God."—Ver. 31.

"*His prayers were heard*" and were held in remembrance in the sight of God. Reader, consider this. Was he a sinner? Let the Word answer. "Now we know that *God heareth not sinners:* but if any man be a worshiper of God, and doeth his will, him he heareth."—Jno. 9:31. "The Lord is far from the wicked: but heareth the prayer of the righteous."—Prov. 15:29.

This chain of testimony so clearly establishes the fact that Cornelius was a justified man when Peter came to him, that there is no appeal from it. We will next notice that he received a second experience of saving grace when Peter came, even

His entire sanctification. Let it be remembered that we are saved by the washing of regenera-

tion, and the renewing of the Holy Ghost. Cornelius had experienced the "washing of regeneration," but had not yet received the "renovation," or baptism of the Holy Ghost—had not received the "fullness" promised to all believers. See Acts 11:13-16. For this purpose Peter was sent for, who, when he came, expounded the way of salvation more perfectly: and "while Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." —Acts 10:44-48. "Being sanctified by the Holy Ghost."—Rom. 15:16.

PAUL.

Paul at one time was an enemy to the religion of Jesus Christ. He was "a blasphemer, and a persecutor, and injurious." Referring to this time he testifies that he was the "chief of sinners." He says, "Beyond measure I persecuted the church of God, and wasted it"; "but I obtained mercy because I did it ignorantly in unbelief." At one time he received "letters" from the high priest to go to Damascus and bring all the men and women he could find "of this way" bound

to Jerusalem. So he started on his mission of persecution.

HIS CONVERSION. Just prior to this time, he had consented to the death of Stephen. He had listened to that sermon before the council, which cut them all to the heart. He stood by and saw them stone to death that holy man—full of the Holy Ghost. He heard his burning testimony that he saw "the heavens opened, and the Son of man standing on the right hand of God"; and his sweet prayer when dying—"Lord, lay not this sin to their charge."

Surely this made some impression upon the mind of Paul: and as he journeyed along towards Damascus, no doubt these recent events were flying through his mind. It looks clear to me, that as he pondered these things over, conviction began to seize hold of him. But let that be as it may, when he had almost reached Damascus, "suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do?"—Acts 9:1-6.

Some hold that this was only conviction; but such reasoning we maintain is not sound. The moment Paul discovered his position and condition, he threw down his arms of rebellion, and fully surrendered him-

self to the Lord, saying, "What wilt thou have me to do?" This undoubtedly brought the pardoning grace to his soul. Here, he became "Brother Saul." The "*glory*" of the light that shone in his heart and round about him blinded his eyes. Acts 22:11.

Another proof of his conversion is that he here received his call and commission to preach the gospel of salvation to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified," etc.—Acts 26:16-18. Would God give such an important call and commission to one who was yet unsaved? Preposterous.

HIS SANCTIFICATION. Just three days after Paul was converted, a good man by the name of Ananias entered into the house where he was stopping, "and putting his hands on him, said, *Brother Saul*, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and *be filled with the Holy Ghost.* And immediately there fell from his eyes as it had been scales."—Acts 9:17, 18. Paul here received the Holy Ghost, *i. e.*, was sanctified. "Then Saul (who also is called Paul), filled with the Holy Ghost, set his eyes on him."—Acts 13:9. Paul was converted and sanctified in A. D. 35. We will now place Paul on the witness-stand and hear his testimony.

A. D. 54. "Ye are witnesses, and God also, how

holily and justly and unblamably we behaved ourselves among you that believe."—1 Thess. 2:10.

A. D. 58. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. 2:20.

A. D. 59. "Be ye followers of me, even as I also am of Christ."—1 Cor. 11:1.

A. D. 60. "I have lived in all good conscience before God until this day."—Acts 23:1. Reader, can you say that? But listen further. "And herein do I exercise myself, to have *always* a conscience void of offense toward God, and toward men."—Acts 24:16. "How shall we, that are dead to sin, live any longer therein?"—Rom. 6:2. "*Knowing this*, that our old man is crucified," etc.—Rom. 6:6. Here Paul testifies that he was "dead to sin" and did not live any longer therein; namely, did not practice or commit sin. This is why he "*always*" had a good conscience. He also testifies that his "old man"—carnal nature—was crucified, dead.

A. D. 64. "Let us therefore, as many as be perfect, be thus minded."—Phil. 3:15. Here Paul testifies to the experience of perfection. This experience he received when sanctified. Heb. 10:14, 15. Having such an experience, what was Paul's hope in the future? Ans.—"For me to live is Christ, and to die is gain .having a desire to depart, and to be with

Christ; which is far better."—Phil. 1:21-23. We will now hear his last testimony before leaving the world.

A. D. 66. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."—2 Tim. 4:6-8.

Paul's life was truly a pattern of Bible holiness. Yet in the face of all this testimony, men have the audacity to say that Paul was a miserable sinner all the days of his life. And most holiness-fighters to-day refer to Paul for proof that we can not be made pure in this life. Such generally refer to the seventh chapter of Romans, and apply it as Paul's present experience, when addressing the Roman brethren. In this, they wrest the scriptures to their own destruction.

"Ye are not under the law, but under grace," was the subject Paul was treating. It seems that some of the churches had trouble on this line, and some, through false teachers, were made to believe that it was still necessary "to keep the law of Moses." Paul desired the Roman brethren to be established on this point, and in order more fully to settle this truth in their minds and hearts, he contrasts full salvation under the gospel—the dispensation of divine grace—with justification under the law. In the sixth chapter of Romans Paul sets forth the standard of full salvation under the gospel. He shows that it is a state and

experience where men are "dead to" and "freed from" sin, a state where they serve God in "holiness" and "righteousness."

Please lay down this book and read the sixth chapter carefully. Now in the seventh chapter he sets forth justification under the law. In the first verse he says, "*I speak to them that know the law.*" What law is here referred to? Ans.—The ten-commandment law, or the law of Moses—the abolished code. Proof—Verses 2-7. So whatever experience is here referred to it is to those "who know the law," those "under the law." And thank God we are "delivered from the law," "dead to the law," and under a better dispensation, the dispensation of grace.

Paul was born under the law and lived under it until his conversion. In verses 7-11 he describes his condition while in infancy, and how he went under condemnation by getting a knowledge of the law. In verses 14-23 he describes his experience while under the law. It is truly a dark picture. It shows that while he desired to be good, he failed to have the grace to do it, and was compelled to yield to the desires of his carnal nature, which he terms "the law of sin." The reader will better understand this by comparing the foregoing with Heb. 7:19; Heb. 9:7-10, 13; Heb. 10:1-4, 11.

But let Paul explain himself. In verse 24 he cries out, "O wretched man that I am! Who shall deliver me from the body of this death?" Hear the answer: "I thank God through Jesus Christ our Lord."—Ver.

25. "*I thank God that I am delivered through Jesus Christ our Lord.*"—Conybeare and Howson's Trans. You see he declares that he is delivered from the very state and condition he describes in verses 14-23. But let us follow him in chapter 8, verses 1-3. "There is therefore NOW no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus *hath made me free from the law of sin and death.* For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

This is clear. The "law of sin" which "worked death" in Paul (Rom. 7:13-23), and from which he could not be delivered while under the law, the old covenant (Rom. 8:3), he now declares he is delivered and "made free from" through Jesus Christ. Here Paul sets the "law of the Spirit of life in Christ Jesus," the New Testament (Jno. 8:63; Jno. 6:68) over against the "law" of Moses, and shows that what the law could not do (because it was weak and unprofitable) we can have and do have under the "law of Christ."

THE APOSTLES URGED BELIEVERS ON TO THIS "SECOND GRACE."

THE ROMANS.

AT the time Paul wrote his epistle to them, it can not be denied that they were children of God. They were the "called of Jesus Christ," "beloved of God," "saints," and their "faith was spoken of throughout the whole world." Rom. 1:6-8. Yet they were not established in holiness. Rom. 1:11; 1 Thess. 3:13. Paul showed them that this degree of grace was to be entered by faith. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom [through whom—Sawyer] also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Rom. 5:1, 2.

"Being justified" they had "peace with God." Yet they were not established in perfect holiness. He then clearly showed them that besides "being justified," they had "*also access by faith into this grace wherein we stand*"; namely, the establishing grace: and that it was entered "through Christ."

He further exhorted them to attain to this experience. "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."—Rom. 6:13. "PRESENT YOURSELVES TO GOD."—Revised. "That ye may prove what is that good, and acceptable, and perfect

will of God."—Rom. 12:2. "This is the will of God, even your sanctification."—1 Thess. 4:3. "Even so now yield your members servants to righteousness unto holiness."—Rom. 6:19. "SO NOW PRESENT YOUR MEMBERS BOUND TO RIGHTEOUSNESS, FOR SANCTIFICATION."—Emphatic D.

This is positive and clear. The Roman "brethren" were already regenerated—"made alive from the dead" —and now Paul commands them to present themselves unto God, "for sanctification." This was not to be deferred until death, but "*now* present yourselves," etc.

THE CORINTHIANS.

Paul addressed them as "brethren"; "the church of God"; "God's husbandry"; God's building." "But of him are ye in Christ Jesus."—1 Cor. 1:30. "Babes in Christ."—1 Cor. 3:1. They had "believed, and were baptized." Acts 18:8; 1 Cor. 3:5. This is sufficient proof that they were not backslidden when Paul wrote his epistle to them. A few of them had already attained to the experience of entire sanctification (1 Cor. 1:2); but the majority were yet carnal. 1 Cor. 3:1-3. This does not imply that they had lost the grace of God, and had become carnal, but ye are "*yet carnal*"; that is, ye have allowed inbred carnality to remain in you until the present time.

Paul urged these brethren on to the experience of perfect holiness. "Finally, brethren, farewell. *Be perfect.*"—2 Cor. 13:11. "And this also we wish, even your perfection."—Ver. 9. "Having therefore

these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting holiness* in the fear of God." —2 Cor. 7:1.

THE THESSALONIANS.

1. They were fully converted. Paul addressed them as "the church of the Thessalonians *which is in God the Father and in the Lord Jesus Christ.*" He further says, "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your *work of faith*, *and labor of love*, *and patience of hope in our Lord Jesus Christ*, in the sight of God and our Father; knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And *ye became followers of us*, *and of the Lord*, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For *from you sounded out the word of the Lord* not only in Macedonia and Achaia, but also in every place *your faith to God-ward is spread abroad. . . . Ye turned to God from idols to serve the living and true God.*"—1 Thess. 1:1-9.

This is too plain to need comment. It can not be denied that the Thessalonian brethren, to whom Paul addressed his epistle, were genuinely converted to God.

2. They were not backslidden. Paul was at

Athens, and sent Timothy to "comfort them concerning their faith."—3:1, 2. "Now when Timotheus came from you unto us, and brought us *good tidings of your faith and charity*, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, brethren, we are comforted over you in all our affliction and distress by your faith."—1 Thess. 3:6, 7. Here we see that Timothy brought Paul a good report of their spiritual condition. But while they were clearly justified, there was still something lacking.

3. A LACK. "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith."—1 Thess. 3:10.

4. WHAT WAS THAT LACK? "To the end he may *stablish your hearts unblamable in holiness*."—1 Thess. 3:13. "For this is the will of God, *even your sanctification*."—4:3. "For God hath not called us unto uncleanness, but unto holiness."—4:7. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—1 Thess. 5:23, 24. "The Lord is faithful, who shall stablish you, and keep you from evil."—2 Thess. 3:3.

THE HEBREWS.

At the time the apostle wrote his letter to them it can not be denied that they were children of God. He addressed them as "holy brethren." 3:1. They

were "babes" that had "need of milk" (5:12, 13); namely, "new-born babes, desire the sincere milk of the word, that ye may grow thereby."—1 Pet. 2:2. They became babes by being converted. Matt. 18:3. He further says: "Ye *are come* unto mount Sion, . . . to the general assembly and church of the first-born, *which are written in heaven*, . . . and to Jesus the mediator of the new covenant, and to the blood of sprinkling."—12:22-24.

They were still indwelt with an unrighteous nature, the "carnal mind." Paul styled it "the sin which doth so easily beset us," and exhorted them to "lay it aside."—12:1, 2. He showed them that there was another degree of grace beyond what they now experienced.

In chapters 3 and 4 the apostle draws an analogy between Israel in the wilderness, and children of God not yet fully saved; also between Canaan and the spiritual "*rest*," "we which have believed do enter." God had promised the children of Israel rest in the land of Canaan. The first generation did not enter this land, "because they believed not." Of them he sware, "They shall not enter into my rest." "So we see they could not enter in, because of unbelief."—3:19.

We have before shown that literal Canaan was a type of the experience of perfect holiness. God had promised to give Israel rest in the land of Canaan, "from all their enemies round about."—Deut. 25:19. "My presence shall go with thee, and I will give thee rest."

—Ex. 33:14. By exterminating all the Canaanites who were born and bred in that land, the children of Israel were to possess the land and have "rest."

How clearly this typifies the complete redemption we have in Christ Jesus! The various bents of evil—pride, selfishness, jealousy, fear, covetousness, anger, etc.—are born in us. These are inward enemies Christ "condemns sin in the flesh," and "destroys the works of the devil" out of us; namely, "saves us from these enemies," and enables us to serve him in holiness and righteousness before him all the days of our life. Luke 1:74, 75. Not one of these enemies is allowed to remain and lurk in the walls of "man's soul." "Perfect love casteth out fear," and the soul sinks down into a perfect tranquillity, a haven of rest—a rest that gives "quietness and assurance forever."

This is the land of Beulah. Here "peace is extended like a river," and the soul is enabled to "rejoice evermore," and "in everything give thanks"; even in times of trial, adversity, disappointment, pressure, opposition, and misunderstanding. Here the soul feasts on "fat things" and is "satisfied." This so far surpasses the experience of the masses, that they naturally suppose it can be obtained only in a supposed Millennium or after death. But thank God, the redeemed have found it in this life. "We which have believed *do* [present tense] *enter into rest.*" Hallelujah! You see this rest is entered by faith. Well hath the poet said:

"The kingdom of God is within you,
So the greatest of teachers hath said;
And the faithful and loving have found it,
And enjoyed it before they were dead.

"The Word, and the blood of the Savior
Is the anchor in which we do rest;
And heaven began with its favor,
Now we reign with the pure and the blest."

The Hebrew brethren, although converted, had not yet entered this perfect soul rest. Paul warned and exhorted them as follows: "Let us fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. 4:1. "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."—Heb. 4:11. "Go on unto perfection."—Heb. 6:1. "Having therefore, brethren, boldness to enter into the *holiest*, by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; . . . let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience."—Heb. 10:19-22.

These "brethren" already had their "hearts sprinkled from an evil conscience"; *i. e.*, were converted, had their sins pardoned: and now the apostle urges them "to enter into the holiest"—entire sanctification. This was not to be effected by a transition from earth to heaven, but "by the blood of Jesus." "Now the God of peace . . . *through the blood* . . . make you perfect."—Heb. 13:20, 21. "For by one offering he hath perfected forever them that are sanctified."—Heb. 10:14.

He further taught them that as "sons," God would "scourge" and "chastise" them; namely, lead them through the death route of inward crucifixion to self—"our old man"—probe, dissect, and lay open with the sharp sword of his truth, the hidden "creatures" of their depraved nature. Heb. 12:5-9; 4:12, 13. This complete death to self-will, reputation, etc., would not for the present "seem joyous" (verse 11), yet he showed them that it was "for our profit, *that we might be partakers of his holiness.*"—Heb. 12:10. He further exhorted them to "follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12:14.

JOHN'S EPISTLE.

John addressed his epistle to "little children" whose "sins were forgiven."—1 Jno. 2:12. They were "sons of God."—3:1, 2. The special object of tnis epistle was: "That ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son."—1:3. "And these things write we unto you, that your joy may be full."—1:4. The apostle wrote this epistle for the purpose of teaching them the glorious fullness of joy he enjoyed, so that they also would have perfect fellowship with him. You see these converts were not yet sanctified.

But what was the standard he held up for them in their justified state? Hear it, all ye who plead for sin. "And now, little children, abide in him."—2:28. "Whosoever abideth in him *sinneth not.*"—3:6. "He

that saith he abideth in him ought himself also so to walk, even as he walked."—2:6. "My little children, these things write I unto you, that ye *sin not.*"—2:1. "Little children, let no man deceive you. . . . *He that committeth sin is of the devil. . . . Whosoever is born of God doth not commit sin.* . . . In this the children of God are manifest, and the children of the devil."—3:7-10. "*We know* that whosoever is born of God, sinneth not."—5:18.

This is the Bible standard of justification. It is the standard to which these young converts must live in order to abide in Christ.

But now, lest they should be led to think that in their first experience of grace, they were freed from inbred sin, he refutes that idea by saying, "If we say that we [namely, 'you little children'] have no sin, we deceive ourselves."—1:8. You see they were not purged from inbred sin, else they would already have had the "fullness," and perfect fellowship he wished to teach them.

He then proceeded to show them a way of deliverance from this inbred foe. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1:7.

While in verse 8 the apostle guards young converts —unsanctified "children"—against the error that they "have no sin," he positively teaches in verses 7 and 9 that if they confess their need, and meet the Bible

conditions, the blood of Jesus Christ will cleanse them "from all sin" and from "all unrighteousness." "And every man that hath this hope in him, purifieth himself, even as he is pure."—3:3; and is made "righteous, even as he is righteous."—3:7.

But can this experience be received, enjoyed, and lived in this world? "Herein is our love made perfect, that we may have boldness in the day of judgment: because *as he is, so are we in this world.*"—4:17.

CONCLUSION.

"Let thy mercies come also unto me, O Lord, even thy salvation, *according to thy word.*"—Ps. 119:41.

Dear reader, stop a moment. You are hastening to eternity. Time with gigantic footsteps is bearing you to the future. Heaven or hell awaits you. All depends upon your being saved "according to God's word," and saved "now." Many are the deceptions of "these last days." Thousands of souls are giving heed to seducing spirits and doctrines of devils. Remember, God's salvation is according to his word. In this little booklet we have briefly set forth God's plan of redeeming and saving mankind. "If any man teach any other doctrine, let him be accursed."

If you are unsaved, "Repent, and be converted, that your sins may be blotted out." "Except ye repent, ye shall all likewise perish." If you are a believer, and have inward troubles with the "carnal mind," meet the conditions laid down in God's word in a complete death to sin and self, present yourself to God for cleansing, "and the very God of peace will sanctify you wholly."

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."—Jude 24, 25.

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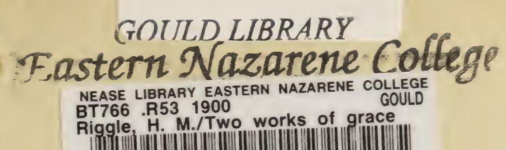
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